planters small, only part of the field is prepared for immediate transplanting. Sometimes several days are taken to transplant one paddy. A group may be transplanting in part of the paddy while in another part a man is harrowing or leveling the soil. 243

Transplanting is done by both sexes. Men transplant rice more noticeably than they plant corn. One reason is the back-breaking work of transplanting seedlings. If all the seedlings are not planted the same day, they are put in water and placed in the shade. 243 462

Cooperative transplanting groups are very rare in Caticugan. None was observed during my residence. It is considered cheaper today to pay one's helpers than to prepare and furnish the food and drink necessary for cooperative labor groups. Hired planters are paid fifty cents a day and given their breakfast and lunch. The few people who hired laborers to help transplant paddies in Caticugan were owners who lived in the poblacion. 243 476 [465]

Transplanting time is not a festive period it is said to be in some parts of the Philippines. In Caticugan there were no songs and music. A Philippine school song aptly describes the transplanting in Caticugan. 243

> Planting rice is never fun.
> Bent from morn till the set of sun.
> Cannot stand and cannot sit
> Cannot rest for a little bit[28]

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[28]Ortigas, Jr., op. cit., p. 1.

Many people of Caticugan continue the corn harvest ceremony of their pre-Spanish ancestors but perform it within the privacy of the family group. I know of families in Caticugan who absolutely denied holding a dulot yet whose neighbors said they did. In the northern barrios there was no embarrassment in discussing the dulot. It was a barrio custom. In Caticugan many barriofolk recognized the dulot as a backward unchristian custom, yet they do not feel entirely secure in discarding it; to discard the dulot means to challenge their beliefs in encantos, kolisaos and kataos.

The decline of the dulot also reflects the growing individualism so noticeable in Caticugan. The group has been losing the firm control once held over the individual. This change is apparent in the role of the family in courting and marriage customs. The old cooperative labor groups have almost disappeared in Caticugan; with increasing population and subdivision of land through inheritance the fields are often so small that volunteer labor activities are less necessary today. It also has become cheaper to pay for help than to furnish workers with meals. Caticugan is en medias res of a gradual transition from a bartering to a money economy that stimulates the growth of individualism.

The population of Caticugan has expanded considerably over the years, but the yield of the fields appears to have decreased. The acreage yield of corn in the northern barrios is more than twice as large as in Caticugan. An

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future cornmeal cooked. Both of these weeds are crawlers that cover the ground with many runners, and busikad is said to have a baking powder-like quality. The bow and arrow are included so one will "always feel full" after eating cornmeal.

The corn harvest lihi is almost identical with the one described for rice. Before the corn harvest (sangui) crosses are put in each corner of the field, although some put only one cross in the center. Several unhusked corn ears are hung on each cross and others add a bit of bendita palm. Prayers are usually repeated; however, some barriofolk said if the person did not know any prayers the mere putting of the crosses sufficed. When the harvest is finished the crosses are collected and taken home for use next year. It was my impression that this lihi was made more casually than the rice lihi.

The Manalabangs

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In Caticugan and other barrios it is nearly impossible to harvest corn or rice without accepting the assistance of the manalabangs or harvesters. This is particularly true of Barrio Caticugan's first paddy corn harvest for it occurs when there is a seasonal food shortage. Basically, the custom of harvesters in this area is a method of forced sharing of food. Some farmers resort to tricks to get their grain harvested without the knowledge of the manalabangs.

The cultivators do not announce when they plan to harvest their grain. So the harvesters keep a careful watch over paddy corn fields when harvest-time approaches. Some will take siestas or even sleep overnight by a field they believe may be harvested soon. They may wait in a friend's house near the field while the children play outside until the harvest begins. 243 476

Most cultivators of cornfields and paddies in Caticugan and environs could easily harvest their crops without the assistance of the manalabangs. Yet they rarely refuse the helpers. When questioned about this matter they often replied "The manalabangs have to live like us" or "They also have intestines." If a cultivator refuses their assistance, the harvesters will comment, "Well, I am going to help you anyway. It is up to you whether you pay me or not." Under the circumstances one can hardly refuse to give the manalabangs a share of the harvest.

While it is not customary to turn away the harvesters, some owners attempt to harvest their corn without having to share the crop. A few begin the harvest at dawn or even on a bright moonlight night. Since most fields can be harvested by a few persons in several hours, the harvest is over before the news reaches the manalabangs. Some helpers do not like dawn harvests, however, because of danger from centipedes or poisonous spiders. [136]

One man in Barrio Caticugan harvested his first paddy corn crop at dawn to avoid manalabangs. A man

passing the field said he thought sigoins were eating the corn because it was so early in the morning. Some barriofolk thought this dawn harvest unfair and the owner was said to be "greedy." In two instances fields were harvested Sunday morning when many of the women were attending church in the poblacion; normally no work is done in the fields on Sunday. Another cultivator began to harvest a small cornfield and attracted the manalabangs; then other members of the family harvested a larger field. The small harvest decoyed the manalabangs away from the larger field. 243 476

These harvesters are mostly women and young children. Men rarely harvest corn other than their own crop; they are said to be ashamed or embarrassed to do so. Most manalabangs who harvested corn or rice in Caticugan came from the nearby barrios. Once a harvest begins the news spreads rapidly and the manalabangs scurry toward the field with folded sacks on their heads to carry home their share. A field that could be harvested in several hours by a family may have forty or fifty unrequested harvesters. 243 476 462 857

While the share of the manalabangs varies it is never large. Their share depends upon (1) the size of the field; (2) the amount of corn harvested; (3) the number of harvesters present, and (4) the generosity of the cultivator. Relatives of the cornfield's owner or cultivator usually get more than non-relatives although both groups do the same amount of work. Harvesters who arrive after the harvest is completed may be given a few ears of corn 243 476

for consolation. Manalabangs who have fairly large cornfields are often given free corn even though they offer to purchase it. In the end, however, the giver loses nothing since his "gift" will be returned when the recipient's field is harvested. The manalabang harvest shares range from several ears of corn to as many as twenty ears. 243 476

When the paddy corn is harvested corn prices are at their peak in Siaton poblacion for this is the "starvation period"--the period when many family's last harvest corn supply is running low and the new crop is still immature. The harvesters also try to buy corn from the owner; some women come just to buy or barter fish or tuba for corn. Usually the owners are not eager to sell since most of them will have to buy cornmeal before the next harvest. Yet few refuse to sell or barter some of their harvest, although they often limit the amount a person may buy. To refuse to sell some of their corn harvest would mean some barriofolk would call them "greedy." 243 433 476 435 432

Manalabangs collect a small pile of corn ears they have harvested and sit down with a definite air of possession. This is the corn they insist on buying. In one case the owner refused to sell the manalabangs the amount of corn they had requested. Collecting all the individual corn piles, he resorted them into new piles, eliminating about a third of the corn. He asked fifteen cents for each pile of corn but settled for ten cents after the women bargained. These female manalabangs had already received their share for helping in the harvest; the 243 476 432

owner was definitely annoyed that he had to sell part of his harvest. 243 476 432

The price of corn varied in the harvests. Two handsful of ears for two or three cents, fifteen ears for the same price and a centavo an ear are a few examples of the prices. Relatives are normally sold more corn and at a cheaper price than non-relatives. The other harvesters do not object. One woman gave the mother of her son's girl-friend a basketful of corn to win her favor. People often eat the corn they harvest on the spot; the husked ears are roasted on hot coals. 243 476 435 [264]

Another reason why the harvesters' assistance is normally not refused is the widespread belief in "envious people." "Envious people" can do harm to one's person or crops through magic. If the manalabangs' help were refused one of them might attempt revenge on the cultivator or his crops. Older manalabangs may silently pray as they work that the cultivator may enjoy good health and abundant harvests in coming years. As one woman said, "the manalabangs just wish good for the owner while they work." 243 476

Corn is harvested by pulling the ears from the stalks. Harvested ears are collected in a basket called bukag. Helpers never know what their share will be until the harvest is completed. If the farmer is a tenant the owner is usually present to assist in the division of the harvest. No arguments over the manalabangs' shares were ever witnessed; they may think their share is too small but they do not complain openly. [427]

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Corn stalks from the first paddy corn harvest are given to those who cut them. At this time the nearby grazing areas are green and fodder is plentiful. During the harvest or shortly afterwards men or young boys come to cut the stalks and carry them home for their animals. However, in the later corn and rice harvests the cultivators do not donate the harvested stalks. By this time the pastures have begun to dry up; the corn and rice stalks are retained by the owners for their own animals.

Local Harvest Migrations

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During July many people from Caticugan, the poblacion and nearby barrios go to Omanod to help in the corn harvest. Corn is usually harvested earlier in Omanod than in Siaton.[49] Omanod is situated in a small riverine plain in Sta. Catalina municipality, about three or four miles west of Barrio Bonawon. In 1951 people came from Bacong and Dauin to help in the Omanod corn harvest. Some took the bus and others from Siaton poblacion walked or rode horses. Women and young children outnumbered men. Several families in Caticugan and the poblacion left younger children under the care of an elder daughter while mother and father went to Omanod.

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[49] Siaton corn harvests sometimes occur before those of Omanod. Normally, however, the earlier rains of Omanod make it possible for the barriofolk to plant (and harvest) their corn before Siaton. However, in 1952, fewer harvesters went to Omanod from Siaton because both harvests occurred about the same period.

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rich man does not treat us kindly." Very few people in Caticugan knew this story. Possibly, in the past, the barriofolk may have believed corn had a "soul"; among some of the peoples of Southeast Asia (for example, Indo-China) rice is believed to possess a soul.

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The second paddy corn and the first non-irrigated corn harvests usually occur in August and September. Manalabangs do not present such a problem since they are busy in their own fields and there are more crops to harvest. This is a busy period for everyone, particularly the women. They travel to Sandolot, Casala-an and other nearby barrios to obtain corn to replenish inadequate supplies. It is difficult not to think of the statement made by Taft that "the best man in the Philippines is the woman" when one observes the activities of these female harvesters. Their untiring efforts to maintain food for their family make many of them quiet heroes.

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"Wet season" corn is harvested in August and the "dry season" corn, second non-irrigated crop, is normally planted in October. September is the climax month of the rainy season so the farmers wait until October when the monthly precipitation decreases considerably yet the fields are still moist enough to plow and plant. The second non-irrigated corn crop is normally harvested in Caticugan and environs in January or February. Some northern barrios, like Dolog, plant a third corn crop but the acreage is small.

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the tenancy for both paddy and cornfield in Caticugan is 55 per cent owner, 20 per cent part owner, and 25 per cent tenant. These figures bear out my opinion and that of other informed observers that in Siaton the tenancy rates are lower than the average for the province.

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I made a similar survey to determine the average yield, field size, and the harvester's share in the Siaton River valley barrios. In Dolog only the two landlords (the present mayor of Siaton and the former deputy governor of the province, both brothers) were interviewed for they own most of the cultivated land. The figures, combined with those of Caticugan, are given in Table XIX.

TABLE XIX

Cornfields: Average Sizes and Yields and Harvesters' Shares in Siaton River Valley - 1951[53]

Community	Average Size Of Fields (Acres)	Average Yield Per Acre (Bushels)	Harvesters Share of Total Harvest (Percentage)
CATICUGAN	1.2	6	15.5
Datag	1.5	7	15.0
Sandolot	1.2	12	13.0
Casala-an	1.2	12	15.3
Dolog	-	20	-

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Table XIX indicates that corn yield per acre increases as one goes up in the Siaton River valley. Yields

[53] The survey included 71 acres in Casala-an, 44 acres in Sandolot and 47 acres in Datag. The two landlords of Dolog gave me information on their fields that totaled 35 acres. Data obtained from Datag, Sandolot and Casala-an were gathered by my assistant who took two days to collect the figures. Obtaining such information is often difficult when the barriofolk are not well acquainted with the field worker. For this reason I felt my assistant, a former school-teacher in Sandolot, well-known and respected by most of the people, could collect the data more accurately.

in Casala-an and Sandolot are twice those of Caticugan while in Dolog the yield is more than triple. These figures bear out my opinion that cornfields in the north look healthier, the stalks were taller and the number of ears per stalk greater. Of all the growing corn I saw in the Siaton River valley Dolog's fields appeared to be the best. More fertile soils and greater precipitation with less chances of drought periods are some explanatory factors. 243 433

Methods of preparing the land, seed selection, corn varieties, and care of the planted fields do not differ significantly among the barrios. As stated in Chapter II, the annual precipitation in the northern barrios is greater than in Caticugan and Siaton poblacion. In the northern part of the Siaton River valley the soil is rich, well-drained sandy loam. Caticugan's corn often suffers, as in 1951, from lack of rain during the growing season. In 1951 I was sure that the first non-irrigated corn was going to be a near total loss for lack of rain. While this did not occur some fields and parts of other fields had to be replanted because the young corn died. 243

A certain standardization of the harvesters' share appears to exist in the Siaton River valley. One might imagine, as I did, that their harvest shares would be larger in the northern barrios where the yield is greater. The manalabangs' share in the rice harvest was only 10 per cent, a reasonable difference since rice is scarcer and of greater value than corn. 243 476

For those who have no boars (botakal) the breeding fee is one pig from the resulting litter. Owners of many pigs give some of their females to friends to tend. If the female is small, the caretaker gets one-half of every litter produced by the pig while under his care. When the mature pig is killed, he gets one-half of the meat. Individuals in the poblacion often "farm out" a number of their pigs to friends in the barrio under these arrangements. 231 476

There is an amusing riddle about a mother pig and her litter known in Caticugan. 524

The one ahead is marching,
Those following are making music. What are they?

(Ang nag-uan gamarcha,
Ang nanga ulahi gasonata). Unsa man?

Young male pigs are usually caponized by their owners. The pig is caught, the legs tied, and the testes removed with a small knife. Some put the testes in a banana stalk so the pig will become "as big and fat as the banana tree." The juice of talong leaves is often squeezed on the wound to prevent infection. 232

The most common method of preparing pig food (lalog) is to cut a banana stalk into very thin slices and then pound the slices to a mush in the rice mortar. This mush is mixed with water that has been used to clean rice or cornmeal before cooking or to wash kitchen utensils. Nearly every kitchen has a container where this water (kinilis) is poured to be used for pig food. Tahop (chaff from ground corn) is often added to the pig's food. Cooked gabi leaves are fed the pigs for the 231

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A bamboo pole against the tree enables the chickens to climb into the branches, although most of them can fly. The chickens are rarely fed by their owners and are lean and tough when eaten. Nests are usually found in the silong (space under the raised house), among the rafters, or in a corner of a room. Plate XXXI[1] shows one type of nest used in Caticugan. A large bamboo is split and the splints woven apart with rattan; dried grass is often put inside. There is a constant battle to shoo the chickens from a house, since they try to sneak into the kitchen to eat uncovered food.

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The barriofolk eat few eggs, not that they dislike eggs, but eggs bring a good price in the poblacion--five cents each in 1951. Sale of a dozen eggs enabled the vendor to purchase several gantas of cornmeal that go farther in feeding the family. Eggs not sold are normally used for settings. In the poblacion chickens sell for fifty to seventy-five cents and scores of chickens are sold each week in Dumaguete.

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The Bolhon and Palihog: Cooperative Labor Groups

The growing individualism in Caticugan life, already cited, includes agriculture. I shall describe some of the cooperative agricultural practices of the past and indicate reasons for their decline in present-day Caticugan.

During Lucas Ege's period there were two types of cooperative labor groups in Caticugan, the bolhon and

1 [See p.432, cat. 231 -- Analyst]

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palihog. A bolhon was a group of people, usually working adjacent fields, who cooperated in various agricultural tasks--planting, plowing, harvesting, etc. Both relatives and neighbors were included in a bolhon. The group spent only a certain period, usually one day, helping each member plant or harvest his field. If a field were large, the following day the group began a new field, even though the large field was not finished. This made for an equal distribution of labor. A member with a large field could not require the group to finish his field if the allotted period was insufficient. If he wished, he could hire members to work until the job was done. Then a day's pay for farm work was about thirty cents or its equivalent in rice; the amount of rice depended on the current price in the poblacion Chinese stores.

Each member of a bolhon fed the other workers when they labored in his field. The food was furnished and prepared by the farmer's family. While some got drunk on tuba, the bolhon was not a festive affair. "The workers were too tired and dirty to sing and dance at night after work" explained an informant who had worked in Lucas Ege's bolhons.

Normally only Lucas Ege's tenants participated in the bolhon. Other residents of Caticugan had smaller fields--and maybe were members of an "out-group"--so they could do their work without assistance. Bolhon groups of the past were never large because normally members were only those whose fields were adjacent.

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In contrast to the bolhon, which was generally organized for cooperative agricultural labor, is the palihog. The palihog is assistance of neighbors or friends in doing a job which one cannot do alone. The workers are fed by the individual who requested their assistance. Palihogs are most frequently held for the construction or repair of residences. While the bolhon has disappeared the palihog is still practiced. Two palihogs occurred in Caticugan during my residence. Both palihogs were held for the repair or construction of dwellings.

One palihog was formed to replace rotten house posts. This is quite a task; men pull the house with ropes to a more erect position. The other palihog was to help the owner place the posts in the holes for a new house. The palihog is said to be held sometimes when a man is late in plowing or planting and wants to accomplish the task speedily; while several fields were planted late in 1951 because the cultivators were sick, no palihog occurred. Immediately after the last war, according to the barriofolk, due to the carabao shortage, there was a resurgence of the palihog. However, once the shortage was alleviated the palihogs rapidly decreased.

One palihog was held in Barrio Caticugan by a family who had dug the post holes for their new house. They needed help to get the long timbers into the holes. There were about ten men in the palihog besides the

members of the family. Two men with the assistance of the man and his son could have done the job. The meal was prepared by the husband while his wife scoured the barrio for items for the post hole ceremony. (See Chapter VIII.) The palihog started around noon and lasted about two hours, although the job took less than an hour; after finishing the men ate and talked. Later several of their wives and children arrived to eat lunch.

In part, the decline of the bolhon and palihog is due to the fact that Caticugan's population has increased relatively to cultivated land. Many fields have been subdivided among heirs; thus the fields became smaller and there was less need for cooperative activities.

Post-war inflation discourages the bolhon and palihog. As a young man said: "The palihog costs too much today. It is cheaper to hire people and pay them wages." The rise in wages has been less than the increase in food costs. One can hire a farm worker in Caticugan today for fifty cents and two meals a day; several decades ago the wage for a day's work was about thirty cents. Prices of corn, rice, pig and cattle have more than tripled.

There are some cooperative activities that tradition perpetuates although hired labor could accomplish the job more cheaply. Prestige and social standing may be gained from holding these activities; this factor was not entirely absent in the motivation for the palihog just described. (See Chapter VII.) Most of the barriofolk of Caticugan, however, consider the cost first in getting help in their fields or to repair or construct dwellings.

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Some builders use more bamboo to make the fish corral walls stronger.

The togdan is usually from 150 to 200 feet long; the bamboos are firmly fixed to the dalamba. The togdan guides the fish into the bonsod; once inside the fish rarely escape through the open entrance by which they entered. The togdan does not have a banata for the bamboos are close enough to guide the fish into the bonsod.

The next step is to make platforms (lantay or banko) at the ends of the bonsod. (See Plates XLVI and XLVII.[1] These platforms are where the men stand when they net the catch inside the fish corral. Some bonsods (none in Siaton) have a small hut on one of the platforms where a man stays at night to watch and call the workers if a school of fish enters. In Siaton the practice is to send a man in a boat to see if the bonsod caught any fish during the night.

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The final step is the installation of the banata; this process normally calls for a ladlad. To install the banata more men are needed for one day than employed to construct the fish corral. A ladlad is a traditional feast given by the builder mainly to attract volunteer workers to help install the banata. Table XXXVI[2] presents a breakdown of the cost of one ladlad given when the banata was installed in a bonsod off Sitio Baybay.

1 [See pp. 589, 590, cat. 226 or 335 -- Analyst]

2 [See p. 595, cat. 226 or 476 -- Analyst]

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TABLE XXXVI

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Ladlad Expenses, Sitio Baybay, 1951

Food Items	Cost (Dollars)
Small pig	$12.50
Tahores (beans)	.30
Spices (for pig)	.20
Cornmeal	3.75
Bread	.40
Guhang	2.00
	$19.15

This ladlad attracted only three volunteer workers and the host invited friends from the poblacion whom he did not expect to help with the banata's installation. I asked him if it would not have been cheaper to have paid wages to the three volunteer workers than to have held a ladlad. He replied: "Oh, yes. But the ladlad is traditional"; the prestige gained was adequate compensation to the host. Usually, however, ladlads attract more volunteer laborers and is cheaper than paying for extra workers.[57]

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After eating, the workers put the banata rolls on the raft and float them to the fish corral. A roll is pushed from the raft into the water and slowly maneuvered by swimmers to the proper position alongside the bonsod wall. Several men, standing on the bonsod catwalk, push the banata roll with a pole until it floats vertically,

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[57] In Tanjay the ladlad is called labod. One Tanjay informant said it was necessary to kill the labod pig inside the fish corral; this is not done in Siaton to my knowledge. Some Siaton informants, however, said it was wise to stain the banata with pig blood before they were installed.

new slats installed. A local riddle accurately describes the general appearance of most of the Catiougan dwellings. 356 524

Since birth all patches. What is it? A house
(Sukad nabata tapak sanina. Unsa man? Balay)

COST OF BUILDING A BARRIO DWELLING

The basic materials used to build a barrio dwelling are obtained in the locality, i.e., bamboo, nipa, house posts, rattan, etc. Wire, nails, and galvanized iron sheets are purchased in poblacion stores or, more frequently, obtained in Dumaguete. The use of wire, nails, iron roofing and cement, for example, in the construction of new dwellings in Catiougan, though still small, is increasing. More families would have purchased these materials during my residence except for highly inflated prices and restricted supplies. This trend toward using materials that are made and normally purchased outside the community (in contrast to going to the mountains to obtain materials) will continue to reduce the bartering that still persists in their basic economy and decrease the barriofolk's self-sufficiency. 435 178 438 342

In the past, a family who decided to build a new dwelling in Catiougan were assisted by neighbors and friends. Today, however, when an individual constructs a new house it is mainly a family task. If additional labor is needed the builder may hire local carpenters. House construction exemplifies the transitional process--from community cooperation, to family, and gradually to the 476 602 178 463

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assumption of certain skills by local specialists who are paid a cash wage.

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Table XXXVIII[1] illustrates the itemized costs of three different dwellings built in Caticugan in 1951.[10] House C's cost probably comes closer to the cost of the typical Caticugan dwelling than the other two dwellings. This house had two rooms--sala and kitchen--lacked wooden shutters, cement post supports, and little lumber was used. Table XXXIX[1] lists the items and cost of building a poblacion dwelling inhabited by a Siaton municipal official. No bamboo or nipa were used; the cost of the two dwellings illustrate the difference in dwellings between Caticugan barriofolk and Siaton principalia.

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The owner of House C did not hire any carpenters; he held a palihog that cost eight dollars. The work accomplished by palihog assistants could have been done in half a day by two laborers. The palihog, in this case, is an example of how "... the prestige factor inherent in the giving of a feast compensates for the lessened efficiency and the lower return."[11] While precise figures cannot be

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1 [See p. 667ff, cat. 435 or 342--Analyst]

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[10] Some men of Caticugan make extra money by working for lumber firms in Dumaguete. For example, a father and son in Barrio Caticugan were hired by one firm to cut first-class timber (salay, gisok, sambulawan, yakal, and amoning) in the mountains a day's walk from their home. They were paid eight cents per board foot with an additional two cents per board foot for bringing the lumber from Pinac-an (where they worked a permit issued to the Dumaguete lumber firm) to the poblacion. Another group of four men in Barrio Caticugan worked four days cutting lumber from felled trees in the nearby mountains; they earned a total of twenty-five dollars, or a daily wage of about one dollar and fifty-five cents. These were the only two groups hired to cut timber in Caticugan.

[11] Melville J. Herskovits, Economic Anthropology: A Study in Comparative Economics. New York, Alfred A. Knopf, 1952, p. 107.

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When the holes[1] are dug, the posts are laid beside them. Their tops point in a particular direction, depending on the month. Napta states that for January, February and March the posts must face the northeast, for the following three months the southwest, for the next three months to the east and for the last three months toward the northeast. The directions correlate with the southwest and northeast monsoons. This custom is to prevent accidents to the house such as fire or flood.

Some informants said that the tops of the posts should be pointed with the wind. Two dwellings in Caticugan were begun in June and the posts were pointed toward the southwest before they were placed in their holes. Sometimes the post ends are charred to prevent termites from eating the wood after it is in the ground.

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Putting heavy posts in their holes appears to be one of the few occasions for a palihog; several palihogs were witnessed in Caticugan for this task. In one case friends and neighbors of one man were invited to help him and his son put posts in holes already dug. Eight men came; when they finished the job, which took about an hour, they ate a meal prepared by the owner. After the meal the men went home but not until some of their wives and children also had come to eat.

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There are different ways of erecting bamboo house posts. (See Plate LXIII.)[2] Since bamboo rots quickly in the ground a few barrio houses had bamboo house posts that rested on stone foundations. In one case short